Education for a New Order

Reg. No. B3092
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HARIJAN

(FOUNDED BY MAHATMA GANDHI)
Editor: MAGANBHAI P. DESAI

Vol. XIX. No. 23 AHMEDABAD — SATURDAY, AUGUST 6, 1955 TWO ANNAS

BHOODAN — THE MOVEMENT OF COMPASSION — II

(By C. Rajagopalachari)

[Continued from the last issue this being Rajaji's concluding speech on the 2nd day of the Tamil Nad Sarvodaya Sammelan.]

This Conference is held for the Sarvodaya movement which includes the various constructive work programmes inspired and initiated by Gandhiji. Khadi workers and Harijan sevaks have dwelt on their programmes. In all these group meetings the main theme of discussion was Bhoodan and how the constructive workers could speed up its progress.

Bhoodan and Other Activities

One feels a sort of monotony in any service that he is engaged in after some time and hence desires to join another. But one should concentrate all his attention on the one work he has taken on hand whatever it be. He should always have that one and full objective alone before him. He must focus all his attention on it. He should not allow his attention to be distracted from it whatever be the things that are happening around him in the world.

Gandhiji was insisting on this concentration and all constructive work was done in that way. He was telling Harijan workers not to court imprisonment. It does not appear quite proper if these workers leave these great activities and join Bhoodan.

It is good to aspire to do good things. Bhoodan is an important programme. It is true that workers desire to join it, because it is a Dharmik movement which will save the world. But such programmes of work which a great leader like Gandhiji thought so necessary for the good of the nation, should not be given up because they have become old. Even though old, these programmes have not lost their importance.

Khadi and Harijan Movements

The objectives of Khadi work and Harijan movement have not been yet achieved. These movements will die if they are not efficiently carried out on right lines. It is impossible to start anew any activity that is ruined. Therefore such kinds of constructive work as are accepted as important by the people should not be given up. Such of the workers who are not useful to the particular work, so also the extra hands, can leave and join another. But persons who have worked true and hard and proved absolutely indispensable for the successful working of a movement should not leave it.

When a worker leaves one service, he should consider well why he should leave it and then only decide. He should examine within himself whether it is disgust or hurry that prompts him to do so. If he feels that by his leaving it, that work in which he is already working, will not suffer in any way, then he can leave it. But those who function as pillars in big movements should not leave them. With fear and hesitation I place this suggestion before you. You may consider well and decide for yourselves.

In Bhoodan movement it is not the number of workers that counts; it is the character and quality that is important. Not because too many people come to persuade, the landowner gives. And the landowners in our country are able and clever. They are influential also. Only those who have strong influence and good character can prevail upon them to voluntarily part with land. An ordinary Khadi worker, because he has left that work to join this work, can hardly persuade one to give land.

Untouchability movement has now got the force of law behind it. We have to continue the work to convert the minds of the people and it will help the Government. The desire to get things done with speed and hurry will create situations which may require the help of the police. The police way is not the workers' way. They should approach the people and try to convert their minds by slow degrees.

The Two Influences

Influences are of two types. One is that which the words of good men command and the other is the power of the people in position. Good and well-baked bricks are essentially needed to construct a good and strong house. In the same way non-violence is absolutely necessary for the success of this Bhoodan movement. On deep analysis I find that the objective of this Bhoodan movement is the revival of the sense of Dharma

in men, which they have now forgotten. An individual can possess property, but he should hold it as a trustee for the benefit of the people. Gandhiji wanted this form of trusteeship.

The Real Objective

It will be violence to distribute property through legislation. Those who have received land today will certainly produce more in the coming years. Increased production will make all people happy. The objective of Bhoodan is to secure through non-violent means the right for the poor, experienced agriculturist to cultivate and produce.

Unity Consciousness in Villagers

Those who do agricultural work must get lands. This movement will succeed by itself if all the people in the village are made to feel that they are all one. The major effort of the workers should be to achieve this unity consciousness in the villagers. Going round the villages with loud-speakers in jeeps and broadcasting high slogans will not help things much. The elders should be invited to help to create the desired atmosphere. They should be slowly persuaded to donate lands moved by compassion and love. The whole world is watching this movement. The question is not merely receiving land from one and distributing it to others. The objective is the creation of the real mental transformation in the people which will make each to do his Dharma. If her land problem is solved through love, India will shine as a guide to the whole world.

(Abridged from *Sarvodaya*, July 1955)

PILGRIM'S PROGRESS DAY BY DAY — III

(*By Damodardas Mundada*)

Surrounded on all the sides by the green hills, even in the hot days of May, and presenting attractive and charming sight, the Pilgrim is marching ahead day in and day out, collecting land and whole villages in Gramdan.

Hearty Welcome Everywhere

At several places on the way to Sundhi Dhamini, he was accorded a very hearty welcome by the Kandhas, the Adiwasis in this area. Their language is different from that of the Sauras, another tribe amongst the Adiwasis. They welcomed Vinobaji with the usual slogans but had their mark of originality also. They played music on flutes about two and a half feet long. The sweet tunes of the melodious Durga Raga filled the atmosphere and also attracted the attention of Vinobaji.

On reaching Sundhi Dhamini, we were informed of the sufferings the people had there undergone during the famine four years ago. The village was then on the point of extinction. About a dozen did breathe their last. It must be said to the credit of the constructive workers that timely help was provided and the tragedy was averted.

Spirit of Fraternity

The villagers who were addicted to wine and freely consumed beef have since been successfully persuaded to abandon these evils. They have accepted a new mode of life which is simple and unaddicted. Inspite of their bad habits of food and drink, however, their association was never a risk even to the lady workers who worked amongst them. They lived in their midst free from all fear and in the most familiar way. The villagers built for them a tidy shade in which we, the *padyatris*, have camped. Vinobaji was much impressed by the way these Adiwasis had fared in the famine. He witnessed the spirit of fraternity in the atmosphere.

In his prayer meeting that evening Vinobaji expressed his deep sympathy for all the agonies of life they had undergone during the famine and congratulated them for the way in which they collectively faced the tragedy and got it over also successfully. He then told them : " It is but in your interests that you join this movement of Gramdan because the famine has already taught you what common group life can achieve."

Gramdan — Its Fourfold Advantages

Vinobaji then explained in details the fourfold advantages of Gramdan, viz., the economic, the cultural, the moral and the spiritual. Continuing he said : " If the people are properly educated regarding the advantages of Gramdan, I have not the slightest doubt that there will be no village left in India that will not surrender its entire land in Gramdan."

Economic Revolution

" The first advantage of liquidating ownership over land and converting the total land into one unit is that it will help to increase the village wealth. Crops will be properly planned by the villagers themselves who will also decide about the quantity of the produce to be disposed off or otherwise. Joint deliberations in the direction of agricultural improvements will be possible. Government assistance or any other external help, if and when necessary, will be easily procurable. *Individuals will not be required to incur any debts*. This is all a subject matter for an independent volume. In short, Gramdan will facilitate village planning and will help to make life contented and happy. To use the modern phrase, it will achieve economic revolution."

The Cultural Aspect

" Next, when the village becomes one family, mutual affection would be deepened and life would be full of bliss. By sharing suffering decreases and happiness increases. The village as a whole will be transformed into heaven when people will participate in each others' joys and sorrows or gratifications and afflictions. Today it

is the family which is supposed to be the centre and source of happiness. But it is not without the co-operation of all that happiness is derived. When everyone forgets his individual identity, the joy that is thus derived is indeed boundless. Do we not see what happens in the games and sports? They will never draw the pleasure which they do in a team, when they are asked to run at random alone for the sake of exercise. It is so in the case of folk dances also. Pleasure, relish and taste — all will be greatly enhanced when the village will be thus transformed into one family. That may be called the second and the cultural aspect of Gramdan."

Moral Uplift

"The third and a very great advantage of villagization is the raising of the moral standard of the people and the elimination of their quarrels, thefts and virulance. Do we steal in our own house? No. So it will be in the village when it is turned into one family. The standard of morality has gone very low today because the people have, due to their selfish individual interests, established their separate household and property."

Salvation

"The last, but not the least, advantage which the world may or may not be able to appreciate today but which the people of India, especially in the villages, will surely do is the spiritual one. When we speak in terms of "my" house, "my" farm etc., this "my" and "mine" makes man a slave to attachment. But when man will free himself from this feeling of "me" and "mine" and will realize that all that exists is for the use of all and that there is nothing that belongs solely to this "me" particularly, he will soon have emancipation. The mind of everyone today is in bondage because he is unable to get rid of this "me" and "mine" spirit or feeling. People do not get salvation nor even happiness inspite of the remedies suggested by the sages because of the same reason. It is often said that one can free himself of this "me" and "mine" only when he runs away deserting everything including his house. *But such negativism would not bring him salvation.* Let us refuse to think in terms of the conventional petty house as our real house. That was the key to salvation.

"It should be our conviction that the whole village is our home and the house which we dwell in and consider to be for our sake only is also for all. Man cannot get realization through the wrong notions of "I for none" and "None for me". Realization comes through the feeling of "I belong to all" and "All belong to me".

"Most efforts in the past in the direction of realization were based on the idea of "nothing mine" and hence the tendency to abandon everything and retire to seclusion. They thought that was the short cut to salvation. But there is no short cut to salvation. Man abandons everything but he is attached to the small piece of cloth (Langoti) he wears round his waist. That is of no avail. Let us, therefore, realize that all that we have or possess, including our ownself, belongs to the whole village; and the village belongs to us. It is through this faith that salvation comes readily. This indeed was a great boon," he concluded.

Bhoodan Figures

(Up to June 1955)

State	Collected land (acres)	Distributed land (acres)
Bihar	23,56,156	25,270
Bengal	10,539	1,221
Punjab & Pepsu	13,983	792
Hyderabad	1,07,225	33,403
Mysore	6,680	—
Vindhya Pradesh	6,650	771
Uttar Pradesh	5,47,402	96,378
Rajasthan	3,45,975	10,428
Utkal	1,55,716	3,236
Madhya Pradesh	99,237	34,180
Madhya Bharat	51,987	311
Saurashtra	41,000	1,500
Gujarat	37,578	3,235
Tamilnad	37,882	530
Andhra	21,516	60
Kerala	25,113	315
Maharashtra	25,649	1,001
Delhi	9,245	90
Karnatak	2,803	—
Himachal Pradesh	2,025	—
Assam	1,950	—
Bombay	123	—
Total	39,06,434	2,12,721

Orissa: Sarvaswadan villages 295.

Koraput Dist. (Orissa) where Shri Vinobaji is touring these days alone has donated 183 villages out of these 295.

KRISHNARAJ MEHTA
Office Secretary
Akhil Bharat Sarva Seva Sangh

Correction

In the article 'Education for All' — *Harijan*, July 30, 1955, p. 173, — I have quoted from a Bombay paper, the name of which is '*The Economic Weekly*' and not '*The Economic Review*' as I have wrongly said. I regret the mistake and hope the paper will excuse me the slip.

2-8-'55 M. P.

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HARIJAN

August 6 1955

EDUCATION FOR A NEW ORDER

(*By Maganbhai P. Desai*)

The *Amrit Bazar Patrika*, Calcutta, in its issue of July 7, 1955, discussing 'Education in Second Plan' says, "The authors of the plan seem to have a decided preference for Basic Education.....But will Basic Education be introduced in areas, rural or urban, which have expressed a definite liking for the literary type of education ?"

And the paper adds further that "speaking at Ranchi recently Dr. Amarnath Jha pleaded earnestly for the principle of co-existence in education.....'What business had the Planning Commission to dictate to the country that hereafter only Basic Education should exist in the country ?' — Dr. Jha indignantly asked."

Is Basic Education an antethesis of what is described as 'literary type of education'? Surely Basic Education does not rule out nor exclude from its scope what is called literary education ; rather its aim is to give it in a better and sounder way. And more : it wishes to bring all our people to fundamental education which includes what is meant by literary education. The latter is, I believe, the name of the system of education that came in vogue in our country during British rule. In its effects on our people, it has been instrumental in turning more than 80 per cent literacy in our land to a reverse state wherein more than 80 per cent have been rendered illiterate. So, truly speaking, is not the educational system we have got as a legacy of our foreign rulers, described as literary education by those who still swear by it, really an 'illiteracy education'? Therefore, it is not at all a question of two good and independent or separate things co-existing here, but is a question of reforming 'literary sort of education', — a system which is out of date now under Swaraj. It has been a mere class activity of only the few and has been a closed affair in the sense that in its effects on our people it did not permeate among the masses. This must be changed as soon as possible, if we care to set up a truly democratic order in our country.

The A. B. P. in its article, makes another observation which is apt and noteworthy. It says :

> "In their statement (clarifying the concept of Basic Education) Shri Shriman Narayan and Shri K. G. Saiyidain observe, 'Basic Education as conceived and explained by Mahatma Gandhi is essentially an education for life, and what is more, an education through life. It aims at creating a social order free from exploitation and violence."

Having observed this way, the paper very pertinently asks as follows :

> "But the point at issue is whether the social order which Basic Education aims at creating and the social order which the Second Five Year Plan with its emphasis on heavy industry envisages are one and the same or are as poles apart."

And it avers that,

> "Basic Education fits into a social order which is non-existent in the country. It cannot by itself create a new social order irrespective of the social and economic policies pursued by the Union and State Governments."

The remark of the A. B. P. only spotlights a defect of the F. Y. plan-frame which is often noted in these columns. The new plan does put undue emphasis on heavy industries ; but it cannot be said that it ignores small-scale industries. These also are now acknowledged as forming an integral part of the scheme of industrializing the country that the plan envisages. And if we note that the heavy industries employ only a few and the small-scale ones are really the people's industries, we cannot miss their place in our economy.

Again, it will not be right to say that these industries are as if non-existent or negligible, though called 'small-scale' in economics. The truth is that while the large-scale industries contribute only 550 crores to the nation's annual income, agriculture and small-scale industries do 4800 and 900 crores respectively. Therefore the real order in India, if one can say so to a state of things which suffers under neglect and ignorance, is the latter order, viz. of agriculture and village industries which are still the major industries of our country. Basic Education recognizes this big truth of our existence and aims to restore it as a living influence in the life of the nation. This should be a two-pronged effort : On one side our economic policies should be to see that these village industries with which more than 70 per cent of our people live and work are put on a sound, technical and economic basis. On the other hand, education in India must reorient itself on this basic fact of our existence and work for rural India, which is real India. The little needs of urban areas can easily fit in with this larger aspect of the scheme. They, — which are only a part — cannot arrogate to themselves the care and importance of the whole. The tragedy in India is that we allow this mistake to continue. We should now remove it. The efforts to do it must begin through a broad-based policy of Nai Talim co-ordinating itself with the demands of the new order of an economy which has begun to realize that agriculture and small-scale industries are its integral part.

27-7-'55

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B.C.G. X-RAYED

(*By Shyam K. Pandit*)

The question of B.C.G. had been a matter of controversy ever since its introduction and the medical authorities are still divided on the usefulness of it. Mr Lain Macleod, Minister of Health said while addressing the 3rd Commonwealth Health and Tuberculosis Conference that, " it is not yet felt that the time has come to make the vaccine available for general and indiscriminate use among the population at large. This view, although it may be thought unduly restrictive by some, is based on responsible expert judgement, and it is not due to limitation of supply of the vaccine or the financial economy."

There is no scientific basis for it and the medical experts are still trying to find this. Before pronouncing the final judgement, it is desirable for every man and woman to decide for himself or herself whether or not he or she desires to be vaccinated.

What Is B.C.G. ?

B.C.G. contains living tubercle bacilli, though in weakened form. Each injection contains millions of these bacilli. Many different vaccines have been tried, both with dead and living bacteria, and research is going on all the time. For some time vaccine was administered by mouth, but it is now injected. B.C.G. is claimed to be sufficiently virulent to increase the human subject's resistance to tuberculosis, but not virulent enough to cause an attack of the disease. Guinea-pigs are highly susceptible to the disease, and are, therefore, enormously used in tuberculosis research. In many experiments it was found that the inoculated guinea-pigs developed tuberculosis in varying degrees of severity. It seems there is always a possibility of B.C.G. giving, instead of preventing, tuberculosis and might reawaken dormant tuberculosis.

Vaccination involves the introduction of millions of tubercle bacilli into the human body. This obviously involves interference with the order of nature and there is no knowing where the results will end. When injecting a healthy individual with anything, we are always skating on ice.

Dogma *vs.* Science

Inspite of severe medical differences and concrete facts against B.C.G., the medical broadcasters and writers of leading articles still keep repeating like parrots about the wonders of B.C.G. During student days doctors are taught to regard vaccination as a closed question, not open to serious argument. Therefore, they are naturally conservative and defer to the leaders of their profession. They are committed to a belief in vaccination, not as a science but as dogma. When the medical students have passed their examinations it is virtually too late for them to change their views. The easier course is to fall into line and keep step with the rank of their orthodox masters. It requires large amount of courage for a doctor to declare himself to be opposed to B.C.G. vaccination. When a thing is popular, as all fairy tales of miracles are, it is impossible to overtake it once it gets a start. However often and authoritatively it may be disproved, ignorant people keep on repeating it.

Causes of Tuberculosis

The only cause of tuberculosis is mal-nutrition and bad environment. Tuberculosis flourishes only when and where insanitary and impoverished conditions prevail. The Second World War and the partition of the country greatly increased the tuberculosis cases, because of the drastic deterioration in the economic well-being of the masses. As the standard of living rises, automatically the tuberculosis cases decrease. But the medical man deliberately underestimates this basic fact and interprets the decrease and increase in terms of the absence and prevalence of B.C.G. vaccination. The doctors argue that there was terrible mortality from the disease in pre-BCG times. Thus the layman and laywoman is left to suppose that tuberculosis was a terrible foe before vaccination because of the absence of vaccination. The widespread use of B.C.G. may do infinite harm by diverting attention from the factors that really matter.

Right Remedy for T.B.

The only rational way to eradicate tuberculosis is not to poison the blood with vaccine, but to foster those things which build up the vigour of the constitution and promote the general health both of the individual and the community. Only true immunity is provided by natural vigour and a healthy life. Vaccination cannot add to these, but it can and does detract from them. The only cure of the disease lies simply in strengthening, by rational modes of living, the resisting power of human organism.

To Doctors

Nobody blames the doctors for tuberculosis and the motives behind the B.C.G. vaccination might be excellent. The B.C.G. supporters should understand, once for all, that the opponents of the B.C.G. have nothing to gain for themselves by their crusade. Keeping this in view, the B.C.G. propagandists should reconsider their stand and like a sportsman acquiesce to the truth, otherwise, its widespread use will give a false security and make it less likely that the conditions that actually cause tuberculosis will be dealt with.

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15TH AUGUST CELEBRATIONS — A SUGGESTION

[The following is summarized from an article "A 15th August Open Challenge to the Rulers of India", an editorial note from the *Vedanta Kesari*, Madras, June 1955.]

The Untouchability (Offence) Bill has become the law of the land in India on June 1, '55. This is undoubtedly a milestone in the affairs of social progress of India.

Now what exactly do we aspire to achieve in India by the sort of a legislation mentioned above? Social equality, of course. What does that mean? Does it mean that Kelaram who is right now sweeping on the Bandibazar street will rush to the Rashtrapati Bhavan, push aside Dr. Rajendra Prasad and begin to sign State papers? Nobody understands equality in that mad way. Even the Communist does not want that sort of an equality in the world. Then in what consists equality?

Equality is not in what one manifests but in what one stands for. That is to say, you have to psychologically accept the basic equality of man and *behave* accordingly. To quote Swami Vivekananda,

> 'I can perform one duty in social life and you another; you can govern a country and I can mend a pair of old shoes; but that is no reason why you are greater than I, for can you mend my shoes? Can I govern the country? I am clever in mending shoes, you are clever in reading the Vedas; but that is no reason why you should trample on my head.....'

What we require now is some positive social action and not a spate of legislation. We do not so much require law as love and social irrigation of that love.

In India of today there are only two successful teachers. The first is the successful politician and the second is the successful film actor, whose pictures appear in the press daily. The only Smriti that is read today is the daily newspaper. It is not Manu or Yajnavalkya or Parashara or Vasishtha from whom people take lessons for social conduct but it is from the above two. Now the film actor moves in the world of specialized *maya*, where he is not easily approachable. Therefore in this age administrators cannot help becoming conscious teachers too. They have to set an example by life and conduct almost in all things which matter.

But what is happening with our Governments? They are forging new stratifications and perpetuating old ones. We do not mean to say that in the services and the Secretariats you can avoid stratification. But why perpetuate it in social functions too and at the same time profess equality? Even in social functions you are going by the standard of what one manifests and not by what one stands for. And thus a new sort of official caste system is being introduced in the country, which when crystallized will be no less obsessive and offensive than the old ones.

We seriously think a great national day like the 15th August can and requires to be turned to better social account. We put across here an idea, which withal is a challenge to the rulers of this country in New Delhi and at capitals of the respective provinces.

From the 15th August next, let on the same day every year, VVIPs be invited to a special social function by the President of India and the Governors of the provinces to Rashtrapati Bhavan and Raj Bhavans respectively. By VVIPs we mean those very very important personages without whose unremitting services the wheels of the State cannot move for a day, those great benefactors of the people, those sweepers of our streets and cleaners of our lavatories and those complicated systems of drainage which are hidden under our smooth streets and pleasure avenues.

Then let there be feeding. No exotic type of food or style of serving. First ascertain what items of food they usually like to take. Give them such a fare as they would relish. Let food be served on leaf-plates on the ground in the right Indian fashion. No table-chair business. They will feel very uncomfortable at that.

Some of those who voted for the Untouchability (offence) Bill may take their seats in the *pangat* along with the VVIPs and take food along with them. They should sit in a scattered manner all over the *pangat* and not make a separate caste of parliamentarians.

Now, who will serve them? Why, let Rajendra Prasad serve, let Radhakrishnan serve, let Jawaharlal serve, let all the Ministers, Deputy Ministers, M.P.s and high officials serve. Let everybody have the privilege to serve and an opportunity to feel blessed.

Some of you may go round and see who may like to take a little more of which item. Let there be some shouting or scolding among you; let there be a little losing of temper, a little inevitable fuss. Such affairs should not go on in the manner of air-conditioned official smoothness. There must be a sort of Indian over-anxiety about it.

Now when the feeding is over who are going to remove the leaves and *uchchhishtha* and clean the place? For heaven's sake do not go and order the VVIPs whom you have just served with honour to come and clean the place. This will be undoing what you have done. Then who will do it? Why, Rajendra Prasad will do it, Radhakrishnan will do it, Jawaharlal will do it. All the Ministers, MP.s, and high-ups will do it.

Do you really want equality in India? Then do this and see how before the tidal waves of fraternization social barriers of ages crumble down and how India is electrified.

The fundamental idea is that the highest-up should bend low and touch the lowest-down in due reverence. The head of the State was as it were to touch the feet of the State in a deep *pranam*.

Let all things be done with all meticulous anxiety and genuine *shraddha*. Let not the demon of superciliousness and condescension peep anywhere near about the compound. Let there be a festive atmosphere about it. Let not too many cameramen and fashionables move about. Let this be done on the 15th August 1955 in the Rashtrapati Bhavan and all the Raj Bhavans of India. And then let this be repeated every year.

INVESTMENT AND EMPLOYMENT

A good deal of current discussion about the "plan-frame" for the second five-year period has proceeded on the basis that a certain rate of investment is necessary to bring about a desired rate of increase in employment (and the national income). How speculative some of these discussions are is suggested by an analysis of figures published by the Ministry of Commerce and Industry, summarizing the salient data collected from the Census of Indian manufactures since 1948.

The figures gathered from the censuses for the five years from 1948 to 1952 cast grave doubts on the accuracy of many assumptions regarding the relation between investment and employment.

While the number of registered factories increased from 6,144 to 7,155 between 1948 and 1952, the number which sent in returns increased from 5,690 to 6,470. (The percentage of registered factories from which returns were received, curiously enough, declined from 93 to 90).

The fixed capital invested in the manufacturing concerns increased from Rs. 195.64 crores to Rs. 300.94 crores — a rise of nearly 54 per cent. The working capital employed also showed an increase, the total productive capital employed having gone up from Rs. 482.19 crores in 1948 to Rs. 730.77 crores in 1952, roughly 50 per cent.

That in spite of the increase in the number of factories and the striking increase in the amount of investment, the aggregate number of persons employed should have declined instead of showing an increase is a phenomenon which calls for study and explanation. The number of workers employed in factories declined from 15,45,655 in 1948 to 14,95,816 in 1952. The number of other employees fell from 1,58,575 to 1,52,627. The total number of persons employed dropped from 17,04,230 to 16,48,443.

Although the number of employed had declined, the total value of wages and other benefits provided to the employees increased from Rs. 165.81 crores to Rs. 200.75 crores. The aggregate ex-factory value of the output also increased from Rs. 953.65 crores to Rs. 1,183.97 crores. The increased value, however, was largely accounted for by the increased cost of raw materials, wages, etc., while the value added by manufacture actually showed a small decline from Rs. 317.34 crores to Rs. 315.03 crores. The value added by manufacture as a percentage of the productive capital naturally shows a steep fall from 53.5 in 1949 to 43.1 in 1952. On the other hand, the value added per person employed shows a sharp increase from Rs. 1, 618 in 1949 to Rs. 1,911 in 1952......

If a total additional investment of about Rs. 250 crores in manufacturing industries could take place and still leave the numbers employed in them fewer by 50,000 we shall have to re-examine carefully our postulates regarding the relation between investment and jobs.

[The above is from the leading article of *The Hindu*, July 8, 1955. It amply bears out the commonly held proposition that large-scale or capital-intensive industries tend to increase unemployment though they seem to increase apparent wealth. The new Five Year Plan mainly concerns itself with heavy industries. It is really surprising to see, however, that a claim is made on its behalf that it will create a million jobs and more, unless, of course, what is meant might be that this will be achieved through the labour-intensive industries like Khadi and other village industries. These not only provide massive employment, but also create real wealth and distribute it where it is most needed — a unique feature of this kind of industries.

26-7-'55 M. P.]

SERVICE AND DEVOTION

(*By Vinoba*)

[From the prayer speech delivered at Pudamari Camp in Orissa on 16-5-'55]

It has been often observed that the way of *bhakti* or devotion to God which has been cultivated in India lacks the element of *seva* or service. Till this day *bhakti* has consisted in contemplation of some image of God. But now it is time it took the form mainly of service. Time was when the plan had the following form: there used to be a temple of the Lord in some central place in the village, service in the temple was carried on in a manner so as to keep living before the village the ideal of service. It was as if a sort of a kindergarten school was opened in the place. For instance, in the early morning the drum was beaten to awaken the Lord and the people of the village were told, 'O Lords, wake up!' Now, do you suppose the stone God ever sleeps or awakens? But this was a sort of drama presented every morning to awaken the men and women and children of the village. Later at midday when the time arrived to offer food to the Lord, the temple had *arti* i.e. the worshipper in charge paid homage to the Lord by offering him light in a lamp. And at the time of *arti* people from all over the village thronged to the temple to present their homage to the Lord and had their meals after returning home. This naturally induced the healthy practice of having a specified time for meals. Then late in the afternoon when the time for *arti* again arrived, all people in the village laid down their work and went to the temple so that all the males in the population came together. Then onwards in the evening when it was time for the Lord to go to bed, songs were sung in the temple to induce Him to sleep. All the people used to join in the singing and after the *arti* was over returned to their homes to sleep themselves. Thus naturally a time was fixed for going to bed also. In this manner what should be the healthy daily routine of the village was controlled by the routine in the temple. People in the village were educated in healthy good habits through the temple of the Lord.

But what do we see today? The time for offering food to the Lord in the temple arrives. But there are men and women in the village who

have nothing to eat. What could they offer to the Lord who resides in them? When the country is in the unhappy state wherein her children go hungry and naked and are afflicted with disease, the best programme for showing devotion to the Lord is to devote oneself to their service. I was really glad when one servant of the Vaishnava way of devotion to God realized that the way of *bhakti* spread effectively among the people through work for the land-gift mission. We repeatedly bring home to the people that all beings who live about us are our masters and that we have been born to serve them.

This sentiment of master and servant is the essence of the way of devotion for God. When we look upon everyone of God's creatures as Himself, when we accept them as our masters and reckon ourselves as their servants, everyone of our acts becomes one of devotion to God. That is why the devotees of the Lord have to be very humble. They must have love for one another and they should feel in all their acts that they are devoting themselves to the service of God. That is also why they should not give place to feelings of attachment or repulsion in their hearts in any manner whatsoever. People will test us from the lives that we devotees of God live and will closely watch whether those of us who have devoted themselves to the Bhoodan mission have fashioned their lives and hearts accordingly. I have, therefore, not the least doubt that if we were ever wakeful in our lives, the Bhoodan cause will spread like wild fire all over the land.

(From Hindi)

'BUILDING FROM BELOW' — IV

(*By Maganbhai P. Desai*)

[Continued from the issue of July 16, '55, p. 155]

Is it practicable to exploit, to an appreciable extent, the self-employment sector of our economy and secure thereby a sizable programme of economic development? What is, shortly speaking, the scope and capacity of this sector?

The 'B.F.B.' Plan admits that "it is no longer disputed that all industries essential to the continued, independent existence of the State, such as defence industries, atomic energy etc. or to the smooth operation of the economy, such as basic industries, transport and communications, must be either the exclusive monopoly of the State or subject to its control and regulation." (B.F.B., para 36)

On the other hand it is equally undisputed that, "the self-employed sector can undertake only those lines of economic activity which can be effectively carried on in family workshops or in small decentralized producers' co-operatives." (*Ibid*, para 37)

What are these? To answer this question the B.F.B. Plan undertakes a detailed analysis of 79 groups of industries to show that "one-half of the existing industries in India are suitable for self-employment, but about 42 per cent of them are better suited for self-employment inasmuch as independent workers in them, despite the various impediments to their successful operation, constitute one-half to four-fifths of the total number engaged in it." (*Ibid*, para 39)

And it concludes that "self-employment can undertake in progressive stages the manufacture of all articles of first necessity, such as food, cloth, matches, medicines, etc. Once this pattern of production has been initiated and enabled to operate to capacity, it may be possible to assign other industries as well without either loss of efficiency or social interest." (*Ibid*, para 44)

But it is careful to note that "how far self-employment can succeed depends, however, upon appropriate policies of the Government, on the one hand, and their readiness to create the necessary executive, managerial organization for its smooth operation. The most important point that needs to be stressed is that the ability or effectiveness of the self-employed sector ought not to be judged by its present operative efficiency but by the efficiency with which its potentialities can be explored and exploited in the interests of economic and social wellbeing of the nation." (*Ibid*, para 44)

What is necessary, therefore, at the present juncture, in the affairs of our country is to base our development plans on the rock-like foundations of our economy, viz., the self-employment sector. It will not only secure for our plans a truly democratic approach but also will immediately help them to raise our standard of living, as the new wealth created will be distributing itself in a decentralized manner. The plan must assure to these industries demarcated spheres of production so that there is no unfair competition from centralized or capital-intensive industries. The biggest question, therefore, which is before us at present is to decide once for all that mechanized industries cease to compete and gradually wither away in a phased manner in the spheres where home- and village-industries of our countryside, like cloth, oil, food etc., can function. Vested interests of Indian capitalism that are entrenched in them at present will have to show enough patriotism by accepting this unavoidable proposition. Only then can we have full employment and equal distribution with maximum production secured in a democratic way.

23-7-'55

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Subscription Rates — Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14 s. or $ 2.
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 14.